The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 14.—Vol. IV.] LEXINGTON, KY. WEDNESDAY, OCTOBER 3, 1827. [Whole No 170

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year
All subscriptions to continue till paid up.
All Communications must be post paid.

AURORA BOREALIS.

Many of our readers doubtless witnessed the very uncommon and magnificent *aurora*, that appeared on Tuesday evening of last week. We learn from the newspapers that it was observed as far south as Washington D. C. exhibiting every where similar appearances, excepting that at the South, they began and ended a little later in the evening, and were, perhaps, less splendid and imposing.

We copy from the Salem Register the best account of this singular phenomenon that we have seen. In one particular, however, we think the writer in an error. "The thin scud passing *under* the belt of light," seemed here to be evidently a constitutent part of the belt itself and was nothing else, we presume, than such *spicula* as are not unfrequently seen in the north, moving along the belt with a very rapid and equable motion. Those who are in the habit of seeing *armies* in the air would certainly have supposed these to be such—so equidistant and well defined were they, and so regular in their movements.—*Vermont Chronicle, September 7.*

"A meteorological phenomenon, of very rare occurrence, was observed on Tuesday evening last, about 10 o'clock. It was a display of the Aurora Borealis in an unusual form. The light of the Aurora had been observed, for several evenings before, as it commonly exhibits itself to us in the northern quarters of the heavens. Its appearance, on those several evenings, and also in the early part of Tuesday evening, was a faint and equally diffused light, growing brighter towards the horizon, and shooting up towards the zenith its faint and lambent coruscations. But the sublime appearance on Tuesday evening was nothing like this. It exceeded every thing of the kind we had before seen, both for its brightness and magnificence. About *half after nine*, a faint arc of diffused light was seen to extend across the heavens from east to west, about 15 degrees to the *northward* of the zenith. It was in motion towards the *south*, and as it approached the zenith, which it reached about 10 o'clock, it grew brighter and better defined. When it became vertical to the town, the whole hemisphere, from the eastern to the western horizon, was spanned by a zone of light, about five degrees in breadth, and well defined on each side. It seemed like a belt of unburnished gold, drawn over the heavens. It preserved its distinct form and brightness about twelve minutes, and, as it *moved southwardly*, began to fade; the light growing paler and more diffuse, till it reached about 25 degrees south of the zenith, when it began to disapper, first in the east, till nothing could be seen there but faint *coruscations*. In about 15 minutes the last traces of it could just be seen in the west, ending in the same manner. It gave so much light as to show things pretty distinctly. The sky was clear, and the stars were of great brilliancy. The wind was S. W. and light, but we obsereved a thin scud passing the belt of light, from the south-east. It was a magnificent spectacle, to which the rainbow dwindles into insignificance.

"Dr Holyoke [aged 100] remembers seeing this phenomenon *twice before*. The dates of their appearance are noted in his meteorogical journal, but want of time has prevented us from obtaining them. He thinks it was before the Revolution, and that the two appearances happened within about five years of each other. But the Dr., who was called up to look at the one on Tuesday evening last, says, that it far exceeds in brightness either of the other two." *Salem Reg.*

FATE OF MORGAN.

The editor of the Batavia Advocate states the following testimony to have been delivered, and that one of the members of the masonic fraternity who was with Morgan at Fort Niagara, went before the Ontario Grand Jury, and made these important disclosures.

"That he was called upon in the night to take charge of Morgan, who it was said, was about to reveal the secrets of free masonry—that when he rose he found a man tied hand and foot, and that he then, under the orders of several individuals, was carried to the magazine, and discussions took place as to his disposal—that he was kept there five days—that during that time masons were devising plans to get others into their possession—that he was taken across the river, and when in the boat said, 'Gentlemen, I am your prisoner, and I hope you will use me kindly'—that a person immediately replied to him, at the same time presenting a pistol at his breast, 'if you make any observation I will blow you through.' The object of taking him to Newark, was to put him in charge of the Canadians. He was asked what death he preferred—his answer was, 'I have been a soldier in my country's service, and wish to die as a soldier.' He said this in the presence of twenty masons, and added, 'if you take my life it will be more injury to you than all I can write or say.' He three times freed himself from the cords with which he was bound, and asked them for a bible, which was refused. A rope was tied round his hands, neck, and body, with heavy weights attached, and the unfeeling monsters rowed out, and threw him overboard. The lodge at Lewistown met on the night of the murder, and means were devised to carry off other individuals. The names of the persons who plunged Morgan into the deep, have been given to the grand jury of Ontario."

From Boston Recorder & Telegraph.

PUBLIC EXECUTIONS.

We do hope that testimonies like the following, of the awfully demoralizing influence of the public execution of felons, will not be unheeded by the legislators of the different states.—There is a loud call for enactments which shall require criminals to be put out of the world in a more private manner, that one occasion of so much profligacy and vice may be removed. Jesse Strang was executed at Albany Aug. 24th, in a "hollow" nearly surrounded be a natural amphitheatre, where an immense multitude could be collected, and have a full view of a spectacle, from which one would think every person of humane feelings would rather flee. The Albany papers say, the number of people present is variously estimated from thirty to forty *thousand*, many of whom came from a great distance, and about one fifth of who n were females! And what was the moral influence of the scene! What effect did the sight of horror produce, on the assembled throng! How were they employed, while on the ground? Suppose that a large portion were sober and solemn. Concerning the rest, one of the papers, testifies as follows:

"We are more than ever convinced of the bad effect of public executions. Scenes of the most disgraceful drunkenness, gambling, profanity, and almost all kinds of debauchery, were exhibited in the near vicinity of the gallows, and even at the very time the culprit was suffering. We do most sincerely hope that some law may be enacted requiring that executions shall performed in private."

DISCOVERY IN AFRICA.

The following is an extract of a letter from Mr. Ashmun, agent of the Colonization Society, to the Board at Washington.

"An excursion of one of our people in the interior, to the distance of about 140 miles, has led to a discovery of the populousness and comparative civilization of this District of Africa, never till within a month, even conjectured by myself. The same individual is now absent on a second journey; the particulars of both, I hope to be able to present to the Board by the next conveyance.

"In the mean time, it may not be without interest to observe, that we are situated within 50 leagues of a country, in which a highly improved agriculture prevails; where the horse is a common domestic animal; where extensive tracts of land are cleared and enclosed; where every article absolutely necessary to comfortable life, is produced by the soil, or manufactured by the skill and industry of the inhabitants; where the Arabic is used as a written language in the ordinary commerce of life; where regular and abundant markets and fairs are kept, and where a degree of intelligence and partial refinement distinguishes the inhabitants, little compatible with the personal qualities attached in the current notions of the age to the people of Guinea."

Mr. Ashmun proceeds to state, that it has been the policy of the neighboring tribes to shut as much as possible the colonies from the interior, and even to conceal from them the fact of the existence of such a people as are now found in the possession of the country at a little distance from the coast. The reason, he states to be, their "desire to possess themselves of the *streams* of commerce, by concealing the remote *sources* of their gains." It is now ascertained beyond all doubt, that the inland tribes are anxious to open a direct communication with the colony, as a large portion of the exports from the colony are at present, from those interior regions. It is believed that opening a free passage will double the amount. Arrangements are making accordingly, to effect this object by amicable negociations with the coast tribes, and Mr. Ashmun thinks there is a promise of speedy and entire success.

A CURIOSITY.

In the department of curiosities, may be mentioned the existence at Ava, of a man covered from head to foot with hair, whose history is not less remarkable than that of the celebrated porcupine man, who excited so much curiosity in England, and other parts of Europe, near a century ago. The hair on the face of this singular being, the ears included, is shaggy, and about eigth inches long. On the breast and shoulders it is from four to five. It is singular that the teeth of this individual are defective in number; the molares, or grinders, being entirely wanting.—This person is a native of the Shan country, and from the banks of the upper portion of the Salwen or Martaban river: he was presented to the King of Ava, as a curiosity, by the Prince of that country. At Ava he married a pretty Burmese woman, by whom he has two daughters. The eldest resembles her mother, the youngest is covered with hair, like her father only that it is white or fair, whereas his is now brown or black, having, however, been fair when a child, like that of the infant. With the exceptions mentioned, both the father and his child are perfectly well formed and indeed, for the Burman race, rather handsome. The whole family were sent by the King to the residence of the Mission, where drawings and descriptions of them were taken.—*British embassy to Ava.*

From the New York Observer.

A FACT.

The experience and death of one who left the world under the fearful apprehension that he had committed the unpardonable sin.

Mr F ———, the subject of the following narrative, was a respectable inhabitant of one of the northern towns of Pennsylvania. About seven years previous to his death, Mr W. ———, a Missionary, visited the town where Mr. F ——— resided. Under his faithful labors a revival of religion commenced, in which numbers were hopefully born into the kingdom of the Redeemer The attention of Mr. F ——— was also arrested. He was led to see his sinfulness and danger, and to inquire "what he must do to be saved" His convictions of sin were pungent for some time, but after a few months his seriousness began to abate. Levity and profaneness succeeded, and like the unclean spirit who walked through dry places, seeking rest and finding none. Mr F ——— returned to a state of stupidity seven times more dreadful than before. He soon adopted the sentiments of Universalism, and thence, as a natural course, he descended to infidelity, and at length boldly denied the inspiration of the Scriptures, and became an avowed Deist. In this situation he was often asked by those acquainted with his previous seriousness, what he thought of his former convictions. He uniformly imputed them to enthusiasm or the work of the devil. The consequence was, as might have been expected, he became more and more confirmed in his infidel principles, until about four or five months previous to his death. It was at this time that the writer first became acquainted with him, and it was from his own lips, and from his neighbors, that the above account of his life was received. On reading to him the first nine verses of the 6th chapter of the Hebrews, and the last four verses of the 2d chapter of the 2d Epistle of Peter, he was again awakened. The above words became like "a sharp two edged sword." His infidel principles appeared in a surprising manner to leave him, and to be succeeded by a dreadful sense of the threatenings of the divine law. The view which he had of his sinfulness was great, and such an awful feeling of danger pervaded his mind that he trembled with fear. Great pains were taken to instruct him into the way of salvation by Jesus Christ, and prayer was literally made incessantly for him. But all availed nothing; his distress increased every day. After a few weeks he appeared to be verging fast towards a state of complete despair. This appeared to be accelerated by a fixed opinion that he had committed the unpardonable sin. For some time he refused to tell the sin which he considered unpardonable. After much importunity, however, he said it consisted in imputing to the devil his previous religious impressions. He was informed that it might have proceeded from an error in judgment and not from deliberate malice of heart. He decided that this could not be the case, for when he said that his former convictions were enthusiasm and from the devil, he knew that they were produced by the Holy Spirit;—that the above declarations proceeded directly from the enmity of his heart, and had sealed his perdition His distress and horror of mind increased, until they arose to the most alarming degree At times he appeared to be in as much mental agony as he possibly could endure and live. He often declared that he felt the very pains of hell in his bosom, and that if his soul and body were then in everlasting burnings he could not suffer more. All means used to relieve him appeared only to increase the misery and aggravate the horror of his mind Often with a countenance distorted with all the features of despair he would intreat those present never to quench the spirit, never to deny the work of the Holy Ghost, or embrace the fatal sentiments of infidelity, especially never to impute revivals and awakenings to the Devil.

His sufferings soon impaired his health; he lost his appetite for food, and sleep entirely forsook his eyes. Nothing but a fearful looking for of judgment and fiery indignation from the Lord were before him. As his health declined, symptoms of derangement appeared. At times he seemed wholly to have lost his reason Several circumstances gave rise to the apprehension that in his deranged state he would (if not prevented) deprive himself of life. On a certain day it appeared to the writer, from something that Mr. F ——— dropped, that his determination to destroy himself was fixed, and that the time for effecting his dreadful purpose was near at hand. These fears having been communicated to some of the family, the night following, his brother watched with him. In the night he often urged his brother to leave him and retire to rest, but finding his entreaties fail, he said that he would lie down and rest himself, if his brother would also. He accordingly retired into an adjacent room, out of which every weapon had been removed. The brother, unwilling to trust Mr. F. ——— alone, lay down on a bed placed near the door of the room into which Mr. F ——— had retired. In a short time Mr. F ——— started from his bed—leaped over the bed of his brother—and before the latter could overtake him, seized a razor which it is supposed he had secreted for the purpose, and instantly cut his throat. The alarm soon spread; the writer came in, a few moments afterwards the wound was closed, and after an hour or more Mr. F ——— was able to speak. He however persisted in his belief that all hope of mercy or pardon for him was gone, but he said he was sorry he had done as he had, because his life was not his own. A surgeon was found as soon as possible, who pronounced his wound not mortal, and proceeded to dress it. Mr F ——— said it was in vain, for God would take away his life in a few moments; and accordingly, to the astonishment of all present he instantly expired. The scene which followed in the afflicted family surpassed all description. Three or four little children were seen leaning against the fence weeping most inconsolably—a grown daughter lay in the house in strong convulsions, and the wife of the unhappy man was raving with insanity.

Whether his fears that he had committed the unpardonable sin, were well founded or not, is known only to God. If the description which he himself gave was true, no one can doubt that he did commit it. Yet there were some circumstances which left a hope in the minds of his friends that he did not. But whether his apprehensions were true or false, his alarming case affords a most solemn warning.

All may here see, as if written by the finger of God, the infinite danger of resisting the awakening influences of the Holy Spirit. This is a crime against which the children of men are frequently warned in the word of God Reader, hast thou ever been awakened to see thy sinfulness and danger, and hast thou labored to extinguish the light which it has afforded, behold in the affecting case of Mr. F ——— thy awful danger. Delay not an hour or a moment; throw thyself at the feet of sovereign mercy before it shall be forever too late. If you have not yet *denied* the work of God,—if you have not yet drank of the bitter waters of infidelity, yet you may soon be left to do both. Your case is infinitely dangerous. Delay but a little longer and you may be lamenting your folly on a sick bed, or weeping and wailing in the world of hopeless misery.

We may also see how it is that sensible men are left to embrace the heaven daring sentiment of infidelity. All well informed and determined infidels have once felt the power of the world to come. They have been awakened by the spirit of God—and have embraced their infidel sentiments to keep them from conviction or despair. "They are twice dead—dead by nature and dead after having been once enlightened" If, reader thou art of this number, read thy fate in the wretched Mr. F ———. Your situation is awfully alarming If you have not already, there is unspeakable danger that you yet will impute the convictions which you have had to the devil, and thus blaspheme the Holy Ghost. You may now be within the reach of mercy—but soon you may be forever beyond it. You may be insensible now, yet God can make you feel. He assuredly will either in *this* world or the *next*

The life and death of Mr. F ——— are instructions to all. Such is the natural enmity of the human heart, that no power of God will keep mankind from the most fatal crimes. Under the light of the Gospel, mankind are more capable of committing the sin which will never be forgiven, than is generally believed. There is no safety until sinners are enclosed in the ark of God's mercy. Let every reader then inquire, "What is my present situation?" While you are perusing these pages the sentence may be going forth, "Cut it down, why cumbereth it the ground." Be entreated then to remember that the carnal mind is enmity against God,—that you must be born again or perish—that every sin is unpardonable if unrepented of. Escape, therefore, dear reader, for thy life. Hear and your soul shall live.

Now is the time he lends his ear,
And waits for your request;
Come, lest he rouse his wrath and swear,
Ye shall not see my rest.

"THE SEVEN CHURCHES IN ASIA."

From the Tour of the Rev. John Hartley.

EPHESUS —*March* 31 1826 —This morning we crossed the plain, to the Ruins of Ephesus. One of the first objects which attract notice are the numerous places of burial, which are observed on the declivity of Mount Prion: they consist of excavations in the side of the hill, arched with stone work. It is here that tradition informs us, Timothy was buried; and it is to this place that superstition assigns the story of the Seven Sleepers We surveyed with pleasure the Stadium; but nothing at Ephesus was so interesting as the remains of the Theatre; it was here, that the multitude collected by Demetrius and his craftsmen excited the uproar which threw the whole city into confusion. The situation of the building affords illustration of that remarkable occurrence. The Theatre, like other ancient structures

of the same name. is seated on a steep declivity; the seats having been formed in successive tiers on the slope of a lofty hill, and the whole building being open to the sky: I have no doubt that upwards of twenty thousand persons could have conveniently seated themselves in the Theatre of Ephesus. Before them, they had a view of the most striking description: across the Market Place, and at no great distance, they beheld that splendid Temple, which was one of the Seven Wonders of the World, and which was dedicated to *the great goddess Diana, whom all Asia and the world worshipped:* there can be little doubt that Demetrius would avail himself of the sight of this splendid object to inflame to the highest pitch the passions of the multitude: we may imagine their eyes fixed on this famous Temple, and their hands directed toward it, while they *all, with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians!* The very situation of the Theatre would add to the tumult: on the left hand, and at no great distance, are the steep and rocky sides of Mount Corissus; forming a natural and lofty rampart, which completely shuts out all prospect in that quarter: the shouts of twenty thousand persons striking against this mountain, would be echoed with loud reverberations and not a little augment the uproar. The high situation of the Theatre on Mount Prion accounts also for the ease with which such an immense multitude was assembled, from every part of Ephesus: on that side, the inhabitants would have a view of the people rushing into the Theatre, and taking their seats on that lofty elevation; and would, of course, themselves run with impetuosity, to see and hear the cause of the assembly. Under these circumstances, it is by no means matter of wonder, that the attention of the Town Clerk was excited, and that he felt himself called on to interpose his authority.

Contrasting the state of Ephesus as we found it, with the circumstances just alluded to, there was sufficient room for astonishment at the mighty change. The plough has passed over the site of the city; and we saw the green corn growing in all directions, amidst the forsaken ruins. While we were in the Theatre, two large eagles perched at a small distance above, and seemed to gaze on us with wonder, as if astonished at the face of man: Cowper's lines naturally occurred—

> They are so unacquainted with man,
> Their tameness is shocking to me.

From the theatre we passed into the "Agora," or Market Place. This public place was just below the theatre, and it was here that the law proceedings were going forward, to which the Town Clerk referred Demetrius and his companions. I shall not dwell on the buildings, which have been so often described by travellers—the supposed ruins of Diana's Temple, the Corinthian Temple, the Odeum, and the Gymnasium—nor on the great beauty of the surrounding scenery. We may notice, however, the supposed ruins of a Christian Church, which may have been either the Church of St. John or that of the Virgin. We saw, at the east end, the Cross of the Knights of Rhodes, engraved on one of the stones; and "here was perhaps held," we said, "the General Council, so well known in Ecclesiastical History."

THE GOOD WORK GOES ON!

At the meeting of the Bible Society of Somerset Co. N J. at Somerville, on the 21st ult a Committee was appointed to take, or cause to be taken, a copy of the Holy Scriptures to *every family within the bounds of that County*, that may not possess it; and at the annual meeting of the West Chester Bible Society, at Mount Pleasant, in this State, on the 29th ult. after addresses from the Rev. Mr. Remington of Greensburgh, the Rev. Mr. Nichols of Bedford, and the Rev. Messrs. Sommers and White; which excited the deepest interest in an unusually numerous assembly, collected from all parts of the country, the following resolutions were adopted:

"*Resolved*, That this Society, with humble reliance on divine aid, and in co operation with the several Bible Associations of the County, will, within one year, cause every destitute family in this County to be supplied with a copy of the Bible.

"*Resolved*, That a Committee be appointed to prepare a respectful address to the reverend clergy, to the managers of the Society, and the inhabitants of the County generally, in aid of this most noble enterprise"

May we not hope that this noble spirit will soon pervade every County in the State, and every State in the Union! *N Y. Obs.*

MARYVILLE, EAST TENNESSEE.

We have received from a friend and correspondent in the Seminary at Maryville, a letter under date of August 29th, from which we make the following extract:—*Philadelphian.*

"This place and its immediate vicinity has shared more largely of that divine influence that usually accompanies the right sort of preaching, than almost any part of the western or southern country; here in days that are past, there have been revivals of religion, and even now there is a pleasing prospect of a revival in this part of the country. The people enjoy the labours of a man of the right spirit, faithful and indefatigable, who has by his own energy and enterprize, with the blessing of God, raised up a Theological Seminary here, and has at this time about fifty students, nearly all of whom are preparing for the ministry."

RELIGION IN SOUTH CAROLINA.

The following paragraphs from the Charleston Observer, in the general dearth of revival intelligence which now prevails, will be acceptable to our readers.—*Ib.*

"Information respecting the state of religion in some parts of the interior, continues to be favorable. The Church of Goodhope, Pendleton, from which we have received recent intelligence, exhibited, early in the Spring, more than ordinary attention to divine things. The communion season in May last, was affectingly solemn. Seven were admitted to the communion of the Church, and many others appeared to be under deep and pungent conviction. Anxious meetings were appointed on the days of stated preaching, to converse with those who were inquiring The elders and other members of the Church, were much engaged in private and in public, exhorting and admonishing, and directing anxious souls to the Saviour At a communion season held on the first Sabbath of August, twenty three were added to the Church. "It was," says our informant, "the most interesting day I ever saw. The meeting continued for three days, and I cannot help cherishing a hope that this may be the commencement of a revival of religion among us."

As God scatters here and there *some mercy drops* "on Zion's thirsty hill," the assurance of the fact can not fail to awaken the joy and thanksgiving of all who feel for the prosperity of the Church.

Other places are visited, in perhaps a more signal manner than this, but for the want of *authentic* information we forbear mentioning them Is there not encouragement to pray for the prosperity of Zion, when the labours of her servants are blessed? And who can restrain prayer, when the important cry is, "strive with us in your supplications, that the kingdom of Christ may come, and his will be done?"

In the Piscataqua (N. H.) Conference of Congregational churches, 14 in number, the instances of conversion within the past year, are thought to exceed 500. Among other places which have shared in the revival, is Portsmouth. Twenty-one persons have been admitted to the church; 50 or 60 hopeful converts have not yet come forward, and 80 or 90 persons still attend the meeting for religious inquiry. Nothing like this has occurred in that large and ancient town, for 80 years.—*N. H. Repository.*

The Christian Mirror contains an account of a revival in Biddeford, Me. The whole number of hopeful conversions is between 50 and 60.

MONTREAL.

We learn that 29 persons were to be admitted to the Presbyterian Church in that city on the last Sabbath; making a total of 109, since the revival in that place.

MISSIONARY MEETING AT GREENSBURG, PA.

On the 13th of June, says the Pittsburg Recorder, the Society for Foreign Missions, auxiliary to the American Board of Commissioners, met at Greensburg, Pa

Reports were received from different Associations in Westmoreland and the adjoining counties, stating the monies collected, which amounted to $854 50 1-2.

It appears from the statement of contributions that many of the congregations under the care of the Presbytery of Redstone possess a spirit of liberality, in relation to Foreign Missions, which is highly creditable to them.

INDIAN BIBLE SOCIETY.

The females in the mission school at Mayhew have formed a Bible Society. The members contribute the avails of their labor half a day, every week, to furnish Bibles for the destitute in Ceylon; to be remitted to the Female Bible Society of that island. Here is an example that must chide the remissness of many in christian lands for their neglect to send abroad the Holy Scriptures. These Indian girls act as though they really believed that they possessed the Word of Life—a book, the contemplation of whose author cannot but fill every mind with awe and solemnity. With a book from such a source, can there be a doubt that it is the obvious duty of every one to convey it to his neighbor. But alas! how many, though they recognize its true author, look it up, apparently unconscious whence it originated.

TIME.

Time is the most precious, and yet the most brittle jewel we have; it is what every man bids largely for, when he wants it, but squanders it away most lavishly when he gets it.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
OCTOBER 3, 1827.

ORDINATION.

Mr. SAMUEL V. MARSHALL was ordained by the West-Lexington Presbytery at its last stated meeting, to the office of an Evangelist.

We are requested to state that the Revd. DOCTOR BLACKBURN, of Louisville, will preach the funeral sermon of Mrs. BROWN, the late consort of Geo. W. Brown, Esq. in the new Church in Nicholasville, on Tuesday next at 12 o'clock.

An Obituary Notice of the death of Miss MARIA I. HALL, of Shelby county, has been received, and will be inserted next week.

Extract of a letter from the Post-Master at Scottville, Ky. to the Editor of the Western Luminary, dated September 18, 1827.

Mr. Skillman,—Knowing that you are fond of hearing of the glorious awakening of sinners, and their return to the Saviour, I have now the happiness to inform you that the out-pouring of the Spirit of the great God of heaven, has been felt in this neighbourhood, by a goodly number of souls, whilst poor sinners are crying mightily unto God, what shall we do to be saved? This little village is alive with praises, almost unceasingly. There are seven or eight converts here within a few days back. At a camp meeting near this place a few weeks ago, upwards of thirty persons professed to have found the pearl of great price. Oh may the good Lord carry on the work to the salvation of poor sinners every where.

For the Western Luminary.

AFRICUS—No. I.

Mr. Skillman,—I have read with pleasure the able essays you have lately published on the subject of Slavery, and have perceived with much gratification the feeling you have manifested in relation to this unfortunate institution of our country. It is, indeed, grateful to the feelings of philanthropy to discover those ameliorating sentiments which are beginning to pervade society toward that unhappy portion of our fellow men, who are 'hewers of wood and drawers of water' among us. I have long watched with pleasure the progress of these sentiments, and have marked their advancement by my inquiries in my intercourse with society. I find that there are, now, few men of any intelligence or elevation of moral feeling, who do not admit and even feel the duty and necessity of turning their attention to this subject—of hearkening to the pathetic exhortation of the prophet, 'Release the oppressed, undo the heavy burden, and let the oppressed go free.' I think the hope is not over sanguine, that a few years will see this subject thoroughly engage the attention of our country; and the period is not far distant, when the incipient steps will be taken in our country toward the realization of the principle, that 'all men are, and of a right ought to be, free and equal.'

But perhaps that period is distant; many difficulties obstruct the way of the philanthropist, and almost insuperable obstacles have to be removed. But it seems to me that these difficulties should excite but the greater ardour in forming plans of preparation, and in actually displacing the obstructions in the way of the attainment of the great end desired.

And the inquiry should be made—May not much be done promotive of the accomplishment of that noble purpose, (I mean the ultimate and final liberation of our slaves) and in the mean time, *may not their* CONDITION *both physical and moral, be much* AMELIORATED? The improvement of the moral condition of the slave seems to me to be the primary step and the great preparation necessary. It matters not what may be the ultimate plan, whether expatriation or liberation at home, this preparation is essential.

On this subject I address myself to christians. I ask them, if they can behold the moral and religious condition of our negro population, without trembling for themselves personally, and for the guilt of the Church of Christ collectively? And what is that condition? *it is elevated but little above heathenism.* Ignorance and superstition characterize their religious sentiments, depravity and corruption their moral conduct. A great portion of them, it is true, attend public religious instruction, but without deriving much benefit from it, for even when delivered in its usually simplest form, it is generally above their comprehension.

We do, indeed, frequently see them affected by a moving appeal to the passions or a penetrating address to the conscience, but the effect usually produced is, 'zeal without knowledge.'

Among them, it may be hoped, are some who are of 'Abraham's seed and heirs according to the promises,' but even in them 'the light shineth truly in a dark place;' 'clouds and shadows rest upon it,' and it is only by its own intrinsic brilliancy that it ever emerges from its receptacle, and displays itself 'as a light set upon a hill which cannot be hid.'

To those who have not minutely examined, the extreme religious & moral ignorance of the blacks would be astonishing.

In many, many instances, though they have heard and may be able to inform you of his existence, they have no proper or adequate conceptions of the attributes of the Deity. I do not mean that they have not a Theological or Scholastic knowledge of the subject, but that they have not those common and popular, yet correct ideas of God, without which it is impossible to worship him aright. 'God is a Spirit, and they that worship him, must worship him in spirit and in truth.'

Those who are incredulous of this representation, let them examine, and they will find, that in numerous cases, our negroes have but crude conceptions of the sublime truth, 'that God is a Spirit.' Their notions are but little raised above the wild ideas of childhood.

Of the prominent and essential truths of Christianity, it will be found, in repeated instances, they are almost totally ignorant. And the little real information they possess is so beclouded and mixed up with folly and superstition, as scarcely to afford them more than a ray, 'dim and glimmering,' of that divine light which 'is a lamp to the feet and a guide to the paths' of those who clearly perceive and humbly follow it.

In another essay, I shall pursue the subject further. AFRICUS.

POLITICAL FAME.

It is not our province, as the humble organs of religious intelligence, to enter the arena of political discussion, or to become the advocate or impugner of any one of the numerous parties in our country; many of which are the mere shadows of the shade of some personal emolument or private interests; yet we see not why we should be prevented from deriving our share of instruction from the passing events. If our notice of men and things be judicious, we may become proficients in lessons of the best moral discipline.

One truth has appeared of late to stand forth with uncommon clearness, apparent in the heart-burnings and disputes of some of our men of high political distinction, that the man whose chief object is self-exaltation and popular applause, may be certain of final disappointment. The leading motive of such a man is himself. Selfishness and pride have so entire a command of his heart, that he can lay aside no object, he can abandon no scheme, however quixotic or unjust, the effect of which in his view will advance his fame.

Now the folly of such a course must be evident to every man of sense but himself. His fellow citizens may indeed be flattered, if, especially, he be a man of some celebrity, that their suffrages are courted; and for a season, and for the sake of securing a merely local interest, some of them may lend their aid to a man of no moral worth; but such auxiliaries are not genuine friends.

Whilst the aspiring demagogue is felicitating himself in the multitude of his adherents, on whose shoulders he would climb the dazzling seat and the lofty pinnacle of political glory, they are pleasing themselves with a vain man, whom they consider their tool, to effect some scheme of private advantage, but of, perhaps, evident public injury. The man of ambition is lifted to the eminence which he coveted, but of which he was unworthy; the object of a private emolument is effected;—but what are the opinions of the two parties, of themselves and of each other?

There is a moral sense, a conscience, even in such men; and if it be not "seared as with a hot iron," callous from repeated acts of atrocity, this eloquent monitor will speak. It will speak with a conviction not to be resisted; and its voice will disturb the pillow, and strew with thorns even the path of retirement as well as the public walk. There is, too, a tribunal in the present world before which both are arraigned, the voice of public opinion. Unworthy motives are there exposed & condemned; and conduct deserving censure, receives its merited rebuke.

How different and opposite to the crooked course of which we speak, was the whole course of the life of the immortal WASHINGTON!—When did he shrink from duty to gain the shout of popular applause!—When did he bow to the mean arts of dissimulation, to gain the short-lived adultation of a mistaken populace!—Never!—His was the true course of glory. And though in some parts of his administration, the public voice was occasionally against him, he unhesitatingly followed his conscience and his duty; and he lived to see all his measures ratified by the unbiassed opinions of all the wise and the good!—*Christian Watchman.*

PATRIOTIC POTATIONS.

"Every occurrence of note is commemorated by a public dinner, and washed down to posterity upon the streams of strong drink. There are certain epochs whose memory seems totally abandoned to the trencher & the goblet. We enjoy sundry privileges whose preservation appears to depend on the products of foreign climes—and even our expressions of gratitude for eminent services, must be consecrated with turtle soup, and baptized in bowls of punch. Our national birthday, not to specify numerous other festivals, has become a season of unrestrained devotion at the shrine of Bacchus. We gabble about independence, when our very limbs are shackled by inebriation—and beneath the table gloriously hiccup "liberty forever."—*Nantucket Inquirer.*

SMOKING.

'What harm is there in smoking a pipe?' says young Puffwell 'None that I know of,' replies his companion, 'except that smoking induces drinking—drinking induces intoxication—intoxication induces the bile—bile induces the jaundice—jaundice leads to dropsy—dropsy terminates in death.—Put that into your pipe and smoke it.'

TEMPERANCE AT THE SOUTH.

At a regular meeting of the 1st Presbyterian Church at Savannah, held on the fourth of July, the following resolution was passed:

"*Resolved*, That the members of this Church will not use ardent spirits themselves nor invite other persons to do so, except for medical purposes."

This is as it should be; and it augurs well for this infant Church.—*Charleston Observer.*

THE WORK GOES ON.

We learn from the Albany Christian Register, that the Jefferson County Bible Society have passed a resolution, that before the close of 1829, *every family within their limits shall be supplied with the Word of God.* At the date the last census, 1388 families were destitute.—This is at least the sixth or seventh County Society in the State, which have adopted the same resolution. *N. Y. Obs.*

A FAMILY SUPPLIED WITH THE BIBLE

MESSRS. EDITORS.—Permit a subscriber to your valuable paper to express his high gratification at the rapidly increasing progress of the Bible cause in our country: particularly the example of Monroe and St. Lawrence Counties, in supplying every destitute family within their limits with the sacred Volume; and the improvement made upon that example by the Nassau Hall (his Alma Mater) Society, which, it is confidently hoped, will be followed by every Ward Association in this city.

Encouraged by these examples, and regarding every private family as an epitome of society at large, your subscriber has resolved, that every individual in his family shall on New Year's day next, be in possession of a copy of the Holy Scriptures. His children, through the mercy of Providence, are happily settled in life, and not only possess presentation Bibles, but what is better, *use* them in their families. He has *eleven* grand-children, for each of whom he has ordered a copy of the Pocket Bible published by the American Bible Society, to be elegantly bound, with their names lettered on the covers, as the *best gift* he can present his beloved offspring on a New Year's day. *Ib.*

BRITISH AND FOREIGN BIBLE SOCIETY.—The number of languages in which the Holy Scriptures have been published by the British and Foreign Bible Society, or through its instrumentality, is NOW ONE HUNDRED AND FORTY-SEVEN; in *fifty-six* of which they had never been printed before. The total amount of issues in the British Isles, is 4,303,395 copies; and in other countries, sufficient to raise the number to MORE THAN FIVE MILLIONS. The total amount of expenditures, in carrying forward the various purposes of the Society is SIX MILLIONS, THREE HUNDRED AND TWENTY TWO THOUSAND, FIVE HUNDRED AND SIXTY DOLLARS. Yet after all these efforts, it is stated that the demand upon its services is rather increased than diminished.—*Ib.*

EDINBURGH BIBLE SOCIETY.—The receipts of the Edinburgh Bible Society, during the year ending July 9 1827, amounted to 3229*l.*; being 925*l.* more than those of the previous year.—*Ib.*

At a public meeting in London, in the month of July last, it was stated that the United Brethren employ, in different parts of the world, no less than 185 missionaries, and number, at their various stations, 41,000 converts. *Ib.*

THE KING OF SPAIN IN A QUARREL WITH THE POPE.

The independence of Spanish America, in connexion with the foolish obstinacy of Spain in refusing to acknowledge it, has placed the Pope in a difficult dilemma. To be cut off from all access to the mines of the New World, was not a little painful to "His Holiness;" and to offend a government which has been pre-eminent for its zeal in support of his pretensions, was also painful. The Bishops of the new Republics, by death and other causes, were becoming few in number;* and unless he should listen to the applications of those governments, it was more than probable they would waive their scruples relative to Apostolical succession, and appoint Bishops for themselves. This would place them quite beyond the reach of his influence, and annihilate the hope of recovering his revenues in that quarter, already so long intermitted. Besides, it seemed necessary to make some atonement for his rashness on a former occasion, in issuing an edict designed to bring back the Colonies to the Allegiance of Spain. Influenced by these considerations, or others best known to himself, the Pope, a short time since, on the recommendation of Bolivar, gave the canonical institution to several Bishops in the new Republics.

This information being communicated to the Court of Spain by their Charge d'Affairs at Rome, his Catholic Majesty, to testify his disapprobation, despatched orders to the frontiers, forbidding the new Papal nuncio, Monsignor Tiberi, to enter his dominions. Accordingly, on his arrival at Irun, on the 17th of June, he was notified of the King's command, and immediately returned.

From all this it follows, that the King of Spain a nation more bigotedly Catholic than any other, either denies the authority of the Pope to nominate Bishops according to his pleasure, or acknowledging his authority, denies his infallibility. Whichever alternative is chosen, he cannot be a good Catholic. He has committed an offence, which, we venture to say, has carried many a poor 'heretic' to the stake or the rack! If the Pope is the 'Vice gerent of God on earth,' then, to contravene his purposes, is to fight against Heaven.

But the King, it would seem, is not alone in his heterodoxy. If we may credit a Madrid paper, "no question has arisen for many years, that has caused so much *agitation* and *irritation*." The Councils of Castile and of the Indies have been summoned to give their opinions on the subject; the Council of State were also to discuss it. What will be the issue of the business, time will decide.—*Ib.*

* In Mexico, out of 10 bishoprics, 7 were vacant.

From the New-York Observer.

FOREIGN NEWS.

Since our last, London papers have been received here to the evening of the 18th, and Liverpool to the same date.

THE DEATH OF MR. CANNING, which occurred on the 8th of August, was announced in a part of our edition last week. It is an event of great political importance, but in the present state of Great Britain and the world, will not probably lead to any material changes. The appointment of Lord Goderich, his steadfast friend, to be his successor, is a sufficient guarantee that the same line of policy which marked his official career, will still be pursued. The Sun of Aug. 14 says, it is understood the new Ministerial arrangements will not be announced till after his funeral. P. S. He was buried August 16, in Westminster Abbey, near Mr. Fox.

TURKEY AND GREECE.—The general opinion in England and on the Continent appears to have become still more confirmed on several points: that the Turks will not admit the interference of the Powers in their concerns with Greece, as long as there is hope of avoiding it; that some energetic measure will be adopted as soon as the combined fleets shall be collected in the Mediterranean; and that the Viceroy of Egypt had taken his resolution, and awaits only that favorable moment to declare himself independent of the Porte.

EARTHQUAKE IN MEXICO.—A Tehuacan date of July 12, says "At half past one o'clock this morning a furious earthquake occurred here. Nature appeared to have lost her wonted harmony, and the whole orb, as it were confounded, seemed ready to sink into chaos. How fearful were the vacillations of the earth, and how astounding the subterraneous noises. Happy the people who are exempted from witnessing such a crisis in nature. Much damage has been done. Most of the walls of the private buildings in town have been rent open. The convent Declarmen, the hospital of San Juan de Dios, and the parish church, suffered greatly."

DOMESTIC.

RUM EXPLOSION.—Says the Lockport Observer of August 29th, "Last evening, a lad employed in a grocery store in this village, while engaged in drawing some rum for a customer, snuffed his candle, throwing the snuff down into some rum that had leaked out. It immediately took fire, communicated with the stream running into the measure, and burst the barrel, making a heavy report, and scattering the burning liquid to the four quarters of the room. The building was threatened with immediate destruction, but was saved by timely exertion. *Query.*—Suppose the case a little different. In the place of the barrel put the body of an 'incorrigible toper,' and imagine his throat the fasset; and then suppose that while 'quaffing the deep libation,' in that moment of the drunkard's ecstacy, a candle should be brought in contact with his beloved beverage—what possible difference could there be in its effects!"

SUNDAY ACCIDENT.—As four young men, on Sabbath last, were descending Newark River in a boat upon a shooting excursion, a gun in the hands of one of the company accidentally went off, the whole contents of which entered the head of a young man by the name of Graham. The shot entered in a diagonal direction, laying bare the skull for several inches, and lacerating the head in a shocking manner. The unfortunate young man was alive this morning, and a feeble hope entertained of his recovery. This afflicting circumstance ought to operate as a solemn warning to all, and particularly those who forget to honour the Sabbath-day and keep it holy.—*Newark Sentinel.*

ANOTHER.—On the last Sabbath in August, after the morning service, Mr Benjamin Howard, of Springfield Mass. was invited by a friend to ride out a short distance. Mr. H. supposed they would be gone but a little time, and should be at home in season for the afternoon service. His friend, however, insisted upon his riding to the Factory Village, and notwithstanding Mr. H's remonstrances, drove on. When within less than a mile of the Factory, the gig overturned and broke, and Mr. H was thrown out, and fractured or dislocated his leg. A conveyance was procured, and Mr. H. went on to the house of a relation in that vicinity. While on the way, the wagon was overset—the injured leg again broken, and so badly that the bone protruded through the skin into the ground! The other leg was also broken. An amputation of the limb which was most injured soon after took place; but a mortification appeared in the other leg, which terminated his life; and he was buried on the Sabbath after the accident took place. The cause of the first oversetting is variously represented; the cause of the second is said to have been a neglect to harness the horse properly.—*Salem Gazette.*

NEW YORK, Sept. 5.

Miss Livermore.—We understand from those who attended the preaching of this lady at Tammany Hall, last evening, that a very numerous and intelligent audience were highly gratified, and, it is to be hoped, benefitted, by the exercises of the evening. She opened with prayer.—Her sermon was rather long, but no one was wearied or left the room. She concluded as is her custom, by singing a hymn. She mentioned that she had preached in ten states; and that in Philadelphia twenty-eight churches had been opened for her.

ITEMS.

The person who threw arsenic into the well pump of a Shaker community, in Connecticut, has been apprehended.

The Provincial Government of Greece have passed votes of thanks to the President of the United States, the King of Bavaria, and Mr Eynard, for the great interest taken by them in the affairs of suffering Greece.

A man has been committed to the house of correction in Nantucket, for fifty days, on conviction of *drunkenness*.

185 houses were built at Cincinnatti Ohio, in 1826—and it is estimated that 300 will have been built this year.

Mrs. Whipple is said to have gone to Canada—to a Nunnery, perhaps for voluntary solitary confinement for life—for contrition and penance. When first taken from prison, after her discharge, she was carried to the house of her uncle, Dr. Lanning, at Onondaga.

John Baxter, foot passenger, residing at Lochabers, has been employed in that capacity, by different members of the noble family of Gordon, since the year 1785, a period of forty-two years, during which he has never been unfit for duty either from sickness or any other cause. He has frequently performed eighty miles a day, over hill and dale; and is still able and willing to accomplish fifty or sixty. It is calculated that in the course of his employment, he has travelled about 230 000 miles, or more than nine times the circumference of the globe. He is now only in his sixtieth year.—*Aberdeen Chron.*

POPISH HOSTILITY TO THE BIBLE.

From the Gazette de Lausanne, of the 13th of March, 1827.

"An Episcopal Letter, dated from Offenbourgh, has just been addressed by the (Romish) Bishop of Basle to the clergy of his diocese, in which the Bishop expresses the deep grief he feels, on learning that the translations of the New Testament are distributed to the faithful, (that is, to members of the Romish church) and that another book still more dangerous, entitled *Heures Edifiantes*, (a book of devotion, we presume, in which no adoration is paid to pretended saints) is circulating without any opposition.

"Translations of the Bible being expressly prohibited by the Holy See, and the *Heures Edifiantes* concealing a dangerous poison under a specious exterior, the Bishop has deemed it his duty to repress, by efficacious measures, the propagation of both these works: the DETESTABLE DESIGN OF WHICH IS to transform submissive people, who were distinguished by their faith and their obedience to the Holy See, INTO AN ASSEMBLAGE (ramas) OF BIBLE CHRISTIANS, having no other guide and counsellor than their conscience and THE SCRIPTURE, *called Holy*.

"Under these unfortunate circumstances, the Bishop of Basle calls for the co-operation of the clergy of his diocese, in order to save the flock entrusted to him; and he particularly recommends them, prudently and discreetly, to employ every possible means, either to obtain the surrender and DESTRUCTION OF THE ABOVE MENTIONED BOOKS, or to prevent the faithful from reading any thing but what the Holy See has expressly approved."

HINDOO SUPERSTITION.

Extract of a letter from Messrs. Tyerman and Bennet, dated Calcutta, Dec. 2, 1826.

"We happened to be visiting a very handsomely built stone temple, covered with well executed sculptures of their idols, holy persons, &c. in stone of the highest relief. In this temple are several stone idols, representing the serpent, the Cobra Capella. The largest, which represents a serpent twelve feet long, coiled into a sort of Gordian knot, and very well cut, is the principal object of worship in this temple.—While we were looking at this stone snake, a horrid looking man, unclothed, rushed in, (he was about twenty-five years old,) being covered with the ashes of burnt ordure, and his huge quantity of hair matted with mud and dust. His eyes appeared inflamed; he bowed before the serpent, then prostrated himself, then respectfully touched his head, looked fixedly upon the serpent, prostrated himself again, then touched it, and rushed out, as if in a paroxysm of delight, at the thought of having worshipped this thing! When he got out of the temple, he walked all around with the verandah, and having once more bowed at the door of the temple, he departed with a hurried step. We cannot conceive of any human being having more the appearance of a demoniac, than this miserable creature, who, nevertheless, is regarded, by the poor Hindoos, as one of the holiest of men."

HEATHEN LISTENING TO THE GOSPEL.

From the Journal of a Missionary Tour in Bengal.

Having accidentally fell in with a litter, bearing a young married woman, apparently near death, on its return from the river Gunga, where she had been besmeared with mud, they administered some medicine to the sufferer, and availed themselves of the opportunity thus afforded them, of addressing the people on the important concerns of their salvation. The result is thus stated:—A solemn stillness prevailed; the speaker was deeply affected; his emotion communicated itself to others, & we seldom beheld a more attentive or more deeply impressed Hindoo congregation. The bearers were poor people, and they seemed to apprehend the value of a salvation which was offered to them "without money and without price." This attention was not, however, permitted to continue without an effort being made to disturb it; for a Brahmin, in whom pride and anger seemed almost personified, broke through the ranks formed by the people around us, and said to the Missionary, "Why do you speak to this people,—they are ignorant, they are low caste, they have no understanding; why should you speak to them?" The Missionary said, "Do you understand what I say?" The answer was, "Yes, perfectly." "Then why should not the people?" The Brahmin replied, "Have I not said that they have no understanding?" Upon this the bystanders answered for themselves, "We can understand you, Saheb; we have understanding; are we not men?" and then begged the missionary to proceed; whilst the Brahmin, mortified if not convinced, immediately withdrew.—The attention manifested to this poor individual, whom we so accidentally met, produced, we hope, a salutary impression on the minds of the people, and most certainly induced them to hear the Gospel with the deep attention which they afterwards manifested. When they saw one of our number run to prepare the medicine, and when they observed the care with which it was administered, exclaimed one to another, 'What favor! what kindness they manifest!"

At a village named Dumdumma, the Missionaries found some converts to Christianity, the fruits of a former visit; and at Cutwa, the residence of Mr. Carey, there is a little native Christian church, whom, with a number of native pagans, assembled on the occasion, they addressed from the Word of God, and joined with them in their Christian worship.

At Benare Gunga, the people heard with apparent satisfaction, and at the close of the address, requested that the difference between the character of Christ and of Khristno might be pointed out to them; which was done, and they all acknowledged the superior excellency of our divine Redeemer's character.

NEW ZEALAND MISSION BROKEN UP.

We regret to learn, that the Wesleyan Mission at Wangaroa, (New-Zealand,) has been for the present entirely broken up, through the violence of the natives. Says the Wesleyan Magazine for July, "Commotions and contests among the different tribes of the country have, of late, been frequent and extensive; and in an irruption of a detachment of Shonghi's followers, the valley of Wangaroa has been depopulated, *and the Mission establishment plundered, and burned to the ground.*" In this extremity, the Missionaries (Rev. Nathaniel Turner wife and three children, Rev. John Hobbs, Rev. James Stack, and Mr. L. Wade and wife) found safety and protection with their kind and hospitable friends of the Church Mission establishment, about twenty five miles distant, at a place called the Bay of Islands.

This unfortunate event appears to have grown out of domestic troubles in the family of Shonghi. "His son-in-law had been detected in carrying on an illicit connexion with one of his (Shonghi's) wives: and on its being found out, the woman hung herself; the young man shot himself, and another of Songhi's wives was killed as a satisfaction for the former. Several other persons were also murdered in consequence of the affair. All was disturbance and confusion amongst them," till at length Shonghi left the Waimate where he had resided, and, with his cannibal company, came down upon the valley of Wangaroa, and made it a scene of desolation.

As a small specimen of the diabolical spirit with which the Missionaries have had to contend, we select one instance, from their Journal of October 23, 1826, two or three months before the final disaster. Tipui was a chief well acquainted at the Mission house, and had, no doubt, often heard the Gospel there.

'Tipui has not only wounded a slave, as above stated, but has shot a near relation dead, in consequence of a quarrel which took place between them for beating the slave.—The whole of this day has been a scene of confusion and distress in our valley. Tipui, whether he did what he has done under a powerful influence of passion, or not, has seemed like a man beside himself all day: raving, stamping, and causing the vally to ring with his vociferation. Infl ted with rage, and no doubt, stung with remorse for wha the had done, yet hurried on by the overbearing pride of his nature, he said, 'Let us have a general massacre;" to which his friends replied, 'Remember you go alone' The poor slave, to whom I had thought of going with some dressing plaster for his wound, is now entombed in the bowels of our neighbors; having, almost immediately after Tipui shot his friend, been killed, cooked, and eaten!"

BEYROOT.

The Missionary Herald for September contains extracts from Mr. Bird's Journal, to Oct 1826 It is principally devoted to the struggle between conviction of the truth and the fear of persecution, in individuals, and to the opposition, by violence and intrigue, made to the missionaries by the Christian sects of the country. The missionaries were visited by many inquirers—their schools continued to prosper, and frequent applications were made for new ones, which they often declined estabing for want of trustworthy persons to take charge of them A school at Tripoli port had increased from 30 boys and 6 girls, to 76 boys and 42 girls, and the bishop was so much pleased with it, that he begged for the establishment of similar schools in the town itself.

ASAAD SHIDIAK continued steadfast in the faith as late as March of the present year. The missionaries have had repeated reports of his death, and it is certain that he has been in a state of great suffering. Mr B's Journal contains the following notices respecting him.—*Vt. Chronicle.*

"*July* 27. Priest A. called and conversed about Shidiak. He found him, he said, with an iron collar about his neck, fastened to the wall with a strong chain Asaad was unwell, but conversed familiarly on various points of doctrine, and once with a laugh accused the priest of

being a protestant. He wrote a letter to us, which the priest refused to take, the amount of which was, that he was not properly in an *Inquisition*, but not far from it,—that his greatest trial was, that he was not permitted either to read, or to preach the Gospel,—and wishing us to comfort each other, Mrs Dalton, his mother, &c."

"*Aug.* 15 Habeeb, a servant of the chief emeer, came to visit his relatives in the lower part of the house. Having heard that he had seen Asaad in Cannobeen, I went down, and inquired of him what he knew. He said that being in the vicinity of Cannobeen, collecting rates for the prince, he called at the convent on passing, and spent the night there. It so happened that that very night Asaad made an attempt to escape The patriarch immediately accused Habeeb of being privy to the matter, and threatened to take him in chains to the emeer. However, Asaad was soon overtaken & brought back, & when inquired of whether Habeeb had assisted him to get away, he replied, no. But Habeeb, to give further testimony of his own innocence to his Holiness, fell to beating Asaad with the rest. I asked Habeeb if he thought all this imprisonment, and chaining, and beating, was right. He replied in the usual careless way of speaking, and with a shrug of the shoulders,—"what can be done?" I asked if they beat Asaad badly. He pointed to his blue breeches, and said, his body was all the color of that."

HINTS FOR ANNIVERSARIES.

From Addresses at the late Anniversaries in London.

DUTY & PROSPERITY.—"Can we doubt whether it be our duty, on the principles of this Society, to diffuse the knowledge of the Truth? As little can we doubt that the path of duty is the path of safety and honour; and that, in pursuing this course, we are best consulting our own personal interests and the welfare of the Church to which we belong. *He, that watereth, shall be watered also himself.* The blessing of God will be upon us, and that blessing we shall find in the increase of true religion among ourselves, and in the prosperity and stability of the National Church.—Never does the pure light of religion shine more brightly in a nation, than when it diffuses itself to distant countries; never is Christian Charity more powerfully concentrated at home, than when it spreads its sacred influence abroad. if the question were proposed to the members of this Society, whether, from the circumstance of their taking a lively interest in its objects, they have felt less desire to be useful in the immediate scene of their duties—whether, by having their hearts warmed in the behalf of persons whom they know not, they have become cold towards those with whom they are in the habit of daily intercourse—there can be no doubt as to the nature of the reply; & the answer itself would furnish a proof that by zealously promoting the design of this Institution, we are, in fact serving the cause of religion essentially in our own country."

APATHY.—"With Apathy, you can do nothing. Apathy is a most unmanageable animal: if you beat him, he has no feeling, and despises your blows: if you point out to him objects of misery, he is blind and cannot be excited: if you reproach him, he feels not the weight of your reproaches, for he is deaf to them all: if you appeal to his religion, he is too indolent a being to give himself the trouble of forming any system of religion: if you appeal to his philanthropy, philanthropy would be too troublesome to him, for his character is that of love of self and selfish ease: and if you appeal to his country, he has no country—he finds no home in any nation, though he lies like a hurtful incubus on them all. Other beings may be managed; but, with Apathy, the only way is, to enter into a conspiracy against his life. The rousing influence of our great objects will form an atmosphere in which Apathy must die."

PROPORTION.—"How little is the rule of Christian PROPORTION observed, in the contributions of the upper ranks of Christians, as it regards the measure of claim resulting from the intrinsic nature of the objects which they are invited to support! Custom seems to have established a scale of subscription, which is inadvertently applied to Institutions great and small; whether they maintain a village School, or sustain efforts for evangelizing the World. Christian principle must correct this miscalculation; and to effect it will be worthy of the labours of the Christian Pulpit."

MISCALCULATION.—"But, if this Institution occupies such a field as this, let me ask whether those who contribute to it are not capable of contributing much more. Shall we receive Fifty Pounds with thunders of applause, when we find the man that gave it retaining ten times more than that sum, which he could also afford to give? Shall we so highly extol such contributor, while another man has given, perhaps, his last guinea, and has to earn the next for his own support? Sir, we get into an enormous miscalculation here. Do you look with admiration on the wealth of the Three Kingdoms? Do we combine the glory of the Thistle the Shamrock, and the Rose and shall there be poured into the treasury of this Cause, which is to wage the crusade against the superstitions of the world, only the paltry sum of thirty or forty thousand pounds per annum? Is this, I would ask, a contribution equal to the great work in which your Institution is engaged?"

"It is a great work, which this Society and Kindred Societies have to perform; they have to raise a Temple for the Lord—not like David's Temple; for that, at the utmost, occupied only a few acres of ground; but a temple which will cover the face of the whole earth When David proposed to build his temple, a disposition pervaded the whole nation to concur with him in that work—a work not ordained by Jehovah, but volunteered; but we have a work of God and God is with us in the work. David designed a building, whose foundations were not to be compared with those of our temple: his might be built upon a rock, but ours is upon the Rock of Ages, *the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.*"

"Now I do greatly admire the zeal of David, who of *his own proper goods*, gave more than twenty millions of money; and I admire the zeal of his subjects, who gave above thirty millions; so that, together, they raised more than 50 millions of money to erect a temple of stone! And what like this has been done among us? This society has stood for seven and twenty years: and the subscriptions on which you have been congratulated are forty six thousand pounds: but we will reckon them at fifty thousand, which I trust they will reach next year; but then I tell you that there will be a lapse of One Thousand Years, before you will, at this rate, raise for this Great Temple what they raised for theirs before a stone was laid!"

GROUNDS OF HUMILIATION.—"There was a passage in the Report, in reference to the West-Africa Mission, which, I own, charmed my very heart—a tone of chastened humility, connected with the confessions of the labourers themselves: "God," they said, "hath a controversy with us! Sin and infirmity may have mingled with our exertions, and God hath a controversy with us!" Yes, My Lord, I would refer to our infirmities as ground of deep humiliation; and I trust I shall be forgiven, if, as a Christian Minister, and remembering that gracious Saviour to whom I would look with gratitude and say, *Whose I am, and whom I serve*, I should in reference to that gracious Saviour, declare that I do think that the prosperity of our Societies has furnished occasion for deep and affecting humiliation. We have been accustomed to indulge too far in a tone of self-gratulation. We have trusted too much, I fear, to an arm of flesh, and to the thousands coming into our treasuries We were too much elated at the splendid aspect which our Societies exhibited to the World, and at the powerful patronage which they enjoyed; and God has taught us by various troubles, that we have no ground for such glorying—that while we have reason to be grateful indeed, yet reason to boast we have none—reason to be deeply humble we have much."

"But there is another ground of humiliation before God. There never, certainly, was a period, in which, in a Christian Land, and amidst efforts to diffuse Christianity, there was a more unblushing contempt of the glorious precepts and promises of the Gospel The Human Intellect is the idol to which men are bowing down. It is the "March of Mind," and not the March of Grace, which is glorious in human eyes. There is perhaps, no idol, which so bodly stands up as the rival of Jehovah, as that Intellect which the creature has received from Him. I do hope that we shall feel these evils, and be more humbled before the Throne of Grace, and not carried away by the appearance of things, but remember that there are thousands and tens of thousands who despise the principles on which our Societies are founded."

DO SOMETHING.

I have often had occasion to observe, that a warm, blundering man does more for the world, than a frigid wise man. A man who gets into the habit of inquiring about proprieties, and expediencies, and occasions, often spends his life without doing any thing to purpose — The state of the world is such, and so much depends on action, that every thing seems to say loudly to every man, "Do something—Do it—Do it."—*Cecil.*

EVIL & GOOD.

Evil for evil is bestial; good for good is human; evil for good is diabolical; but good for evil is divine. —*Hall.*

ATHEISM.

Atheism is characteristic of our day. On the sentiments, manners, pursuit, amusements, and dealings, of the great body of mankind, there is written in broad characters, *without God in the world.*—*Cecil.*

Poetry.

From the New-York Observer.

MESSRS. EDITORS.—The following little piece from the pen of the celebrated Mrs. Hannah More, was published a few weeks since, for the first time in England, and has never yet appeared in print in this country. I should be pleased to see it in your paper. T. K

—

THE NEGRO BOY'S PETITION.

There is a Book, I've heard them say,
Which says, "thou shall not work nor play
On God Almighty's holy day."
On Sundays, then, Oh! let me look
In God Almighty's holy Book!

This book to which you oft appeal,
Does thus the will of God reveal,
"Thou shalt not murder, lie nor steal."
Then let your little Negro look
In God Almighty's holy Book!

Dear massa, you have been to me
As good and kind as man can be,
And many such with joy I see;
Then let your little slave-boy look
In God Almighty's holy Book!

But Oh! before I'm grown a man,
I pray, in one thing mend your plan,
And give us all you safely can.
I'm sure you will, if you'll but look
In God Almighty's holy Book.

If wife and babe should e're be mine,
Round each when fond affections twine,
Oh! part us not, we'll all be thine.
We will not mind the sultry weather,
If we may love and work together.

The stripes, 'tis said, one Jesus bore,
Could but I read *his* sufferings sore,
Would make *mine* lighter than before.
Yes, every sorrow I could brook,
By studying God Almighty's book.

I'm told, this Book, so wise and good,
Has made it fully understood
God made all nations of one blood;
If this be done, I then may meet
My Massa at my Saviour's feet.

OUGHT A WOMAN TO PRAY IN THE PRESENCE OF A MAN?

Mr. Editor—On reading the doings of the convention of Ministers from different sections of the country, at New Lebanon N. Y for the purpose of ascertaining "in what respects there was an agreement between them, in regard to principles and measures, in conducting and promoting revivals of religion;" I have been led to a deeper inquiry than before, on the question then proposed, "Is it right for a woman *in any case* to pray in the presence of a man?"

A variety of questions might be propounded for consideration; but none except those who stand in the marriage connexion, will *here* be brought into view. Suppose the united head of a household, both Christians, would not fail to offer the morning and evening sacrifice on the family altar. The husband is necessarily and frequently absent They have sons grown to manhood volatile and exposed to every temptation. Shall the anxious Mother leave them to their wanderings—calmly lie down on her pillow, and say, I may not pray with those who are "bone of my bone, and flesh of my flesh," because I am a woman? It is more safe for me to run any risk that will give them a prey to an ungodly world, than affront the Majesty of Heaven, by calling them together, and solemnly presenting them to the throne of grace. Surely, many a praying Mother has meekly supplied the place of her husband in the family circle; and many a penitent son has testified what an indelible impression a Mother's voice has made upon his heart. The godly husband and wife are, in the fullest sense, fellow travellers up the hill of Zion; and it is as much impossible to separate their wishes and efforts for the interests of Christ's kingdom, as their own prosperity. Can such a couple, journeying on from year to year, through this thorny wilderness, fail retiring to their closet, to unite their *voices* in praise and petition, at the foot of sovereign mercy, for the blessings they mutually desire?

Is the husband languishing with sickness, and may not the wife kneel by his bed side, and lift up her gentle *voice* with the hands of faith, and hang on the mercy seat for a gracious visit from the Great Physician of body and soul? Without religion, the Lord has declared the husband and wife "no more twain." If then, they are also "one in Christ Jesus," let not the *pride of priority* in man, assume the supremacy, and "put them asunder," under their own roof.

Of the many instances that might be named to aid our faith in this matter, only one will here be mentioned. Julia was the pious wife of thoughtless Albert, a Sea Captain in Connecticut. He was confined to a bed by a paralytic shock, two years before his death. Her assiduous attention was so unabating, that she never stept into a neighbor's house through the whole term She was much in her closet, earnestly supplicating the God of all grace on his behalf: to this were added affectionate exhortations; but to no effect; he was insensible of his case as a sinner. On a day while Julia was secretly invoking the blessings of the Holy Spirit on Albert, the thought suddenly flashed upon her, that she had long prayed for her husband, but had never prayed with him. She went to him immediately; confessed her stupidity in this neglect; and inquired whether he was willing she should pray with him He readily consented; and on the commencement of this practice, he was convicted; and after a few weeks, hopefully laid down his rebellion at the feet of Jesus; and apparently died in the faith of the Gospel.

Since the Son of God condescended to be born of a woman—since a woman was the first to whom he appeared, and with whom he conversed after he arose from the dead, I cannot find it in my heart to cut her off from the purest and highest of all felicities in her family, that of praying audibly with her husband and children—and if there is a single passage of holy writ that disapproves of the practice, may some friendly hand point me to the spot.—*Philadelphian.*

A THOUGHT FOR THE THOUGHTLESS.

It was affectingly said by Walsingham, prime Minister to England's boasted Queen, when rallied by those around him upon his habitual seriousness, "Ah! my friends, while we laugh, all things are serious round about us. God is serious, who exerciseth such patience towards us, Christ is serious, who shed his blood for us. The Holy Ghost is serious, who striveth against the obstinacy of our hearts. The Sacred Scriptures bring to our ears the most serious, and important things in the world The Holy Sacraments represent to us the most serious and awful matters. The whole creation is serious in serving God and us. All that are in heaven and in hell are serious. How then can man that hath one foot in the grave, live in jest, and thought less levity!"

SERIOUS QUESTIONS.

Would you consider an apothecary innocent, who would sell a dose of poison to a man, knowing that he had determined to destroy himself with it? Would it be right for you to furnish a man with a halter, a pistol, or a knife, to take his own life? You probably would not do it. And why? If you refused, he could probably obtain his desire of his neighbors. Is it because there is no PROFIT in *lending* an instrument of death? Are you willing, then, for the profit on a pint of rum, to be accessary to the death of a fellow creature?—*Rev. N. S. Prime's Sermon.*

AMERICAN SUNDAY SCHOOL UNION.—"We learn," says the Philadelphian, "that the great demand for the excellent publications of the American Sunday School Union, has induced the Board of Managers to increase their capital by a loan of *ten thousand dollars.* The money has been borrowed at an interest of five per cent, and will be received at such times as the business may require. The Society employ several presses, and print on an average 432.000 18 mo pages (size of the Youth's Friend) per day. They are now able to meet the largest demands of Auxiliaries.

SABBATH SCHOLARS.—The number of Sabbath Scholars in New-Jersey is estimated at upwards of 20,000, and the teachers at 2,600.

REMEDIES.—For the *gout*, toast and water; for *bile*, exercise; for *corns*, easy shoes; for *rheumatism*, new flannel and patience; for the *toothe ache*, pluck it out; and for *love*, matrimony.

DISCOVERIES IN THE HEAVENS.—Professor Strune, Director of the Observatory in the University of Dorpat, (Russia,) has published a pamphlet, giving an account of all the discoveries which he has already been enabled to make by means of the great reflecting telescope by Frauennofer. Two years ago he was acquainted with no more than 440 double stars; he now enumerates 3 063 such stars only in the northern hemisphere: many of these even consist of more than two stars.—*German paper.*

LIGHT DIFFUSED.—A clergyman of Saxony says, "A pious glazier who travels into many hamlets and houses, with his glass-box on his back, also carries Tracts in it and distributes them where he thinks they will find a good place for usefulness. Thus he carries not only windows into the house, but light too.

STEAM BOAT ON A NEW CONSTRUCTION.—A steam boat has been constructed by Mr. Costell, of Philadelphia, to run between that city & Reading.

The boilers are in the fore part of the boat, the wheel is aft, and the motion of the pistons is horizontal. The buckets of the wheel are perpendicular, and in the construction of nearly every part of the machinery, as we are informed by the inventor, a new application has been made, of well established principles.—*Phil. pap.*

RAPID TRAVELLING.—A gentleman who arrived at Boston on Saturday evening, in the southern stage coach, left Baltimore the Wednesday evening preceding, having been but three days on the passage, *ten* hours of which he passed in Philadelphia and New-York, and lodged one night in New-Brunswick. The distance nearly 500 miles.

TELEGRAPH.—A French paper gives the following details with respect to the rapidity of the communications by means of the telegraph.—At Paris, news arrives from Lisle, (150 miles,) in 2 minutes; from Calais, (170 miles,) 4 min. 5 sec.; Toulon, 18 min 50 sec.; Bayonne, 14 min.; Brest, (576 miles,) 6 min 5 sec; Stratsbourg, (300 miles,) 5 min. 52 sec.